782 that such bodily remains as those just mentioned, and also splinters
826 of bones and samples of soil from famous places, are highly valued among the Tibetans. They constitute the contents of talismans, little pouches called srun-ba, "protectors," worn around the neck. The fact that among the masses of the people the belief in the mysterious power of certain parts of the body is still alive, is indicated by an observation which the missionary Heyde made. During
[764] the cremation of a corpse he saw a man suddenly leap from the
[266] crowd of spectators toward the dead body, rip out one of its eyes, and immediately consume it. Apparently he hoped in this manner to appropriate to himself some of the keen eyesight of the deceased person.

782 We now raise the question as to what is the situation with respect to human sacrifices among the Tibetans. There cannot be any doubt that among the bordering peoples in the western Himalayas, human sacrifices were the order of the day. There the Siva cult has its original home. From Siva and Kali the natives sought the blessings of fertility for their families and their fields, and they believed that it was necessary to reciprocate such divine gifts by means of sacrifices. Aside from the fruits of the field and the livestock, they sacrificed their own children to these gruesome divinities. Such human sacrifices were also customary in the valleys of Lahoul and Kunawar, which have since become Tibetan, and I have collected the reports of the inhabitants of Lahoul concerning this prac-
[113] tice. See my hectographed article, "The Mythological and Historical Traditions of the Lahoul People" (Die mythologischen und geschichtlichen Uberlieferungen der Lahouler). In the vicinity of
[533] Poo (sPu) in Kunawar I discovered a fairly large document with a collection of Tibetan songs. Concerning these songs it was stated that they were sung, several generations ago, during the ceremonies of human sacrifice. Although I studied these songs for an extended period, I was unable to find any sort of allusion to such sacrifices anywhere (1). As the stories collected in Lahoul report, the human

1. As the Reverend Schnabel writes to me from sPu, the following verse is said in sPu with reference to the human sacrifices: /Tara/ is speaking:

First, when I came hither from India,
I received /each year/ a three-year-old cow and an eight-year-old child.

According to this it certainly looks as though this hideous practice was first brought from India to the border Tibetans.